THE PACIFIC

A religious and family paper

Pacific Theo Sem
Reading Room

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SWEET HELPFULNESS.

"There's never a rose in all the world
But makes some green spray sweeter;
There's never a wind in all the sky
But makes some bird-wing fleeter.

"There's never a star but brings to heaven
Some silver radiance tender;
And never a rose cloud but helps
To crown the sunset splendor.

"No robin but may thrill some heart,
His dawn-like gladness voicing.
God gives us all some small sweet way
To set the world rejoicing."

THE PACIFIC

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IF I WERE YOU.

If I a little girl could be,
Well,—just like you,—
With lips as rosy, cheeks as fair,
Such eyes of blue, and shining hair,
What do you think I'd do?
I'd wear so bright and sweet a smile,
I'd be so loving all the while,
I'd be so helpful with my hand,
So quick and gentle to command,
You soon would see
That every one would turn to say:
" 'Tis good to meet that child today."
Yes, yes, my bird, that what's I'd do.—
If I were you.
—Sidney Dayre in Independent.

A CLEAR CALL.

"It is very noble and lovely of you, Elsie, to give so much of your time to that work among the tenement house children. I'm sure I admire you for it; but for my part, I never had any call to that kind of work."

"Any call?" Elsie's eyes were gravely questioning.

"Yes, of course. I suppose you felt called to go into it, didnt you?"

"I don't know. I don't think I ever thought of it in just that way. I saw the need of something I had time and strength to do—that was all. But wouldn't that be call enough?"

Would it not be? What plainer call can there be than a need that we can meet? What more eloquent appeal than the cry of the hungry little ones around us for bread that we can give?

There are not many loud and startling "calls" to any form of service, but God has unmistakable ways of making his own will known to every one whose own will is to know it. We have but to keep our ears open to hear his voice, our eyes to see his beckoning. Every opportunity is a call; every outstretched hand that ours can meet helpfully is God's beckoning hand to us. To most of us no other call will ever come than that which comes through human lips. no other than the revealing of a vacant place which we may fill, — a need for work which we can do.

If we wait in idleness for some other vocation than comes to us in these ways, we are but losing time and the world is losing our service. Let us instead find in "the duty that lies nearest" our present, defined call, sure that when we are wanted for another work that, too, will be shown us. Opportunity—that is God's clear call to us.—Mary S. Daniels, in Young People.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday July 27, 1905

THE WOLF CODE OF BRUTE EXISTENCE.

Many years ago an old Indian chief who had come somewhat under the influence of Father Lacombe, the heroic missionary among the Indians of the great Northwest, sent his son to the priest to learn if there were not some better way than the wolf code of brute existence. The old chief had been living according to that code, but for some reason there had come a time in his life when it was no longer satisfactory. He had had a vision of something other and better, and he reached out after it. All night, it is said, the two men sat talking, when a little later they had met, and when at length "the fevered eyes of the dying Indian turned to watch his last sunrise, there was on his face the light that is neither of land nor sea." What his mystic vision had told him might be true, the white man had confirmed."

Press dispatches a few days ago stated that Mr. Rockefeller, the richest man in the world, broken in health and in spirit, sits and walks in gloom in his magnificent surroundings, and yearns for kindly words and sympathy, while his life is ending in tragedy.

It may not be a correct picture of this man of gigantic financial strength and power whose name has of late been so much on the lips of people all around the world; but it would be not unnatural to expect something of this kind as to mental condition. John D. Rockefeller has been made to think during the last few months as perhaps he has never thought before. He has been held up before the eyes of the world as a money making machine—a man who has been stripped by his great passion for gain of everything which gives worth of character. Our national life, it is claimed, is poorer, uglier, meaner, because of his influence. Miss Tarbell who has depicted him most mercilessly says: "From him we have received no impulse to public duty, only lessons in evading it for private gain; no stimulus to nobler ideals, only a lesson in the further deification of gold; no example of enlarged and noble living, only one of concealment and evasion; no impulse to free thinking, only a lesson in obscuring ethical issues by dressing them in the garbs of piety and generosity."

When it has been shown that he has trodden down ruthlessly the hopes and prospects of thousands of people in heaping up to himself his vast wealth, has doomed not a few to poverty and sent some to untimely graves, and when he, or his friends, has claimed that all was done lawfully, he has beeen told that it is not so much a question of law as it is one of ethics—and it has been shown that foremost among men of the world he has lived regardless of the golden rule.

Like the old Indian, though of course unlike in some respects, Mr. Rockefeller has lived according to the wolf code of brute existence. He does not of course see himself as Miss Tarbell and others see him. But it must be that in the seclusion of his home as all this criticism comes to him—and it is said that he cannot resist reading it or having it read to him—he must be thinking as he has not thought at any other period of his life.

There are indications that he begins to see that his life has not been what it should have been, and that he is querying whether there is not a better way in business than that in the wolf code of brute existence.

There are indications on all sides that the things which have been satisfying so many people in the recent past are no longer satisfying them. Senator Platt of New York, testified a few days ago that if he had his political life to live over again he would try to have it other and different from what it had been. It was not satisfying. There has been some of the wolf code in Senator Platt's political life.

On the other hand Susan B. Anthony who has devoted her life to the welfare of her sex, said in this city last week that if she had her years to live over again they would be spent as they have been spent. There has been naught of the wolf code in Susan B. Anthony's life. Accordingly she has nothing to regret. But as to the others? Are they not being disciplined? And is there not in their experience a lesson for the world?

> "So much we miss
> If love is weak; so much we gain
> If love is strong! God thinks no pain
> Too sharp or lasting to ordain
> To teach us this."

One who believes that we have come from the lower forms of life says: "We reached the point where conscience was born; and now we are fighting our way through and up, and leaving behind us the passions of the animals below us. We are climbing up into self-control, climbing up into brain and heart, climbing up into the life of the children of God." Yes, we are climbing, and God has a hand in that climbing. In business we find yet a great deal of the wolf code. There is heard yet "the call of the wild." Of some it will yet be written that they hunt with the pack; but all the while we shall be climbing. God speed the day when among men the call of the wild shall be heard no more forever!

The Pacific Coast in Brief.

"Keep your eye on Idaho," says The Oregonian. "That state is building railroads, opening mines, drawing upon the wealth of forests, pushing irrigation faster and more extensively than any other state."

It is said that California is sending more visitors to the Portland Exposition than any other state in the union. Up to July 15th California badges to the number of 15,000 had been given out at the California building. The second week of July 1,850 Californians registered there.

We hear nothing but praise of the Lewis and Clark Exposition at Portland. Of course it is on no such scale as the world fairs in Chicago, Buffalo and St. Louis; but it is of such size as people can take in, and they come away feeling that they have not been "taken in" by it.

People hereabouts have been made to think of late of the words of Darius Green, "Flyin's all right, but 'taint such a thunderin' sort of fun where ye come to light." The airship hasn't proved to be much of a ship yet, except to ship people out of this world into the other world.

The Rev. Dr. George R. Wallace, pastor of Westminster Congregational Church of Spokane, Washington, was one of the lecturers at the Pacific Grove Chautauqua. He passed through San Francisco one day last week on his way home. Dr. Wallace will return about the middle of August and will supply the pulpit of the First Congregational Church for three Sundays.

Since the Lewis and Clark Exposition opened in June nearly 7,000 persons have visited the Oregon Historical Society rooms in the City Hall in Portland. From July 1st to the 15th the register showed that 136 Californians had viewed the Society's exhibit. It is well worth seeing. We say to our readers, If you go to Portland do not fail to visit the Oregon Historical Society rooms.

Judge Brown of the Juvenile Court, Salt Lake City, expressed the opinion last week in Portland at the Charities Conference that the church was not doing its duty toward the boys. He urged more places where they could congregate and feel at home, advising gymnasiums, swimming tanks and reading rooms, and similar things having a tendency to keep them off the streets and out of the back alleys.

The following significant item from the San Francisco Argonaut is going the rounds of the press: "We have the funny spectacle of five members of a fraternity in the University of California failing to pass their examinations, and the Japanese cook who waited upon them graduating with honors." We speed the item on its way. Oh, yes, "We are the people and wisdom shall die with us!"

The Rev. Dr. Gunsaulus of Chicago, has been elected one of the directors of the Southern California Chautauqua, and it is stated that he will have large part in the arrangements for next year and will be present during the entire meeting and have general supervision. Some one who signs herself "Angelena" criticises in the Los Angeles Times, this distinguished orator. She objects to the dropping down from his flights of oratory "to tell a mother-in-law story or the story about Mary Ann in the bosom of Abraham," stories she says "that were hackneyed years ago and are tabooed in good society." This, of course, is but one opinion. Our readers doubtless will wait to hear the stories or more about them before condemning so masterly a platform speaker as Dr. Gunsaulus.

The travel from the East this year to the exposition at Portland and other points on the Pacific coast is much larger than was anticipated by the most sanguine railroad men and others. People back East are beginning to realize what this country out here really is and they are anxious to see it. The Lewis and Clark Exposition influences them to make the trip just at this time, many of whom perhaps would not otherwise ever come, and the exposition will be of immeasurable benefit not only to Portland and to Oregon, but to the whole coast.

The Portland Oregonian finds recent illustration of the fact that satan is no respecter of persons nor of previous good conduct in the following: "A well-known and wealthy citizen of Hoquiam, previously of high standing in the community has been arrested for burglary, caught with the goods on him. An equally well-known and honored public official at Corvallis is short in his accounts more than $2,000, while the wife of a Hillsboro minister is suing her husband for a divorce because he is a confirmed drunkard." It is as it was in the days of the Apostle Peter, "The devil as a roaring lion walketh about seeking whom he may devour." With good reason may it be said also today, as Peter said then, "Be sober, be vigilant;" and as Christ said, "Watch and pray, lest ye enter into temptation."

Whitman College at Walla Walla, Washington, is to receive some of the income from the Rockefeller fund for colleges. President Penrose says: "We will remove the taint, if there is any, by applying it to the best of our ability in upbuilding the college and the educational standard of the state." Whitman College has also been notified that its instructors are eligible to the proceeds from the Carnegie pension fund, being one of the ninety-three institutions to which the provisions apply. Whitman is pleased to say that it is not at present in need of aid from the pension fund. Many good things seem to be coming Whitman's way these days. Its President received recently the degree of D. D. from his alma mater, Williams College, and words of commendation from President Roosevelt for the foundations he is laying in the great and rapidly growing Northwest. This worthy institution cannot say with Glory McWhirk, in "Faith Gartney's Girlhood," "There are lots of good times in the world, and I'm not in 'em.'"

It is rather unusual for a Chamber of Commerce to devote itself attentively to one man when he visits a city. According to a press dispatch this, however, is what was done last week in Tacoma. The Rev. Dr. Hillis lectured there one evening on "Oliver Cromwell and the Rise of the Common People," and the statement the next day was: "To-day he was taken in charge by the Chamber of Commerce and shown over the city:" Perhaps this was by a committee only. But Dr. Hillis, when he gets back East, will be worth a whole Chamber of Commerce. After his trip out here last year the East heard such enthusiastic words concerning these Pacific shores as it had scarcely heard ever before. His enthusiasm will not be cooled by the present trip. It was justified. All that Dr. Hillis

needs now is to become a reader of The Pacific, as several other prominent men in the East have become, and he will keep in touch with our progress and keep up his enthusiasm. It is The Pacific, not the Congregationalist, that is being published at the hub of the world.

The Rev. W. A. Major, pastor of Bethany Presbyterian Church, Seattle, preached a sermon recently on "Seattle, Her Opportunity and Her Destiny," which the Post-Intelligencer says is to be published in pamphlet form and distributed at the Portland Exposition and among tourists in general. Mr. Major talks of a population of half a million for Seattle by the time two decades shall have rolled around. This is more conservative than the estimate of Mayor Ballinger of 400,000 within ten years, and that of another enthusiastic citizen who figures out a million before 1925. Mr. Major says of Seattle in 1925: "She will touch the interests of the whole earth." And in the year 2000 he says: "You may read in the order of greatness, New York, Chicago, Seattle." According to a writer in a recent issue of the British Weekly, of London, England, all this greatness will redound to the interest and fame of California, for he writes of "Seattle, California." Seattle has beyond question a bright future; she has a bright and brilliant present. Her growth has been remarkable. But it should not be forgotten that down in Southern California there is a city which has been and is growing just as rapidly; and Los Angeles gives no sign of a slower pace either. But here on San Francisco bay, in the several cities which are practically one, we have a population more than twice the combined population of the two, and with a wealth and a volume of business exceeding that of all the cities on the coast combined. As we look into the future we see great cities north of us and south of us, but over the bay of San Francisco there seems to hang the halo of supremacy. But one whose first love on the Pacific coast was the Puget Sound country can share enthusiasm for the coast with his friends of the North although more than ten years have rolled around since California claimed him as a citizen. Never shall we forget the music of the glowing words as we read them first in the Eastern home, "Puget Sound is the garden of Eden and Bellingham Bay the flower-bed of the garden." It wasn't found to be quite that; but no one has ever lived long in the Puget Sound country without being won to sound its praises. And so with Mr. Major, we hope that Seattle on her beautiful hills may lift high the moral and Christian standards and stand ever as a great light and influence among the peoples of the world. To her much has been given, is being given, will be given. Of her much is required, will be required.

In The Pacific for June 22d we made brief mention of an address before the Congregational ministers of San Francisco and vicinity, by the Rev. Dr. J. A. Chamberlain, on the subject of temperance. To properly set forth what he regarded as an excellent method of dealing with the saloon problem, it was stated that the speaker asked the ministers to participate in an election, voting on three propositions—prohibition, unlimited license, and a limited number of saloons. It was stated also that the speaker requested that, to enable him to illustrate his method, the votes be divided among the three. Our words further were: "Then, taking the average of the votes cast he found that the ballot had resulted in a declaration for five saloons for a city of ten thousand inhabitants. Some had voted for one saloon, some for three or four, others for five or more; some for an unlimited number and others for none at all." Since then there has come to The Pacific, second hand, a letter in which the writer says: "This reported action greatly surprises me. Indeed it shocked me. A vote was taken as to the best disposal of the liquor business and a majority voted in favor of licensing the business to the extent of five saloons to each ten thousand people. That means to a city like San Francisco more than 200 saloons, and to a city like Los Angeles something like an hundred hell holes licensed and defended by law. And it means for the people of the whole country five saloons for each ten thousand of population. Can it be that at this date a majority of the Congregational ministers of San Francisco and vicinity can vote for such a horrid proposition." And the writer of these words asks the friend to whom he wrote to lift up his voice "against a sentiment so base and so wicked;" to "take up the gauntlet and rescue our ministers and churches from the sin and disgrace of fostering a sentiment so anti-Christian and immoral." And the good and venerable man closes with the Scriptural words: "Thou shalt not hate thy neighbor in thy heart. But thou shalt in any wise rebuke him, and not suffer sin upon him." The Pacific is glad that this letter has come to its notice, and would point out that the ministers were requested to divide their votes between the three propositions so as to enable the speaker to illustrate his plan which is designed to get the average sentiment of a community. Accordingly it is impossible to tell how closely that vote in the meeting of the ministers represented the actual sentiment therein. But we cannot agree with our venerable friend that a vote for five saloons for each ten thousand inhabitants of San Francisco, or a vote which when averaged according to this method would give that number, would be so horrid and base and wicked. That would give San Francisco, with an estimated population of 450,000, only 225 saloons. Surely, this would be preferable to 3,000, which is approximately the number in existence here at the present time. Under its present management The Pacific never has had and never will have a good word for the saloon. It is evil and only evil. We would close at the close of to-day, if we had the power to do so, every saloon in our land. We hope and pray that the time will come, and speedily too, when not one will be allowed anywhere under the sun. If the present writer were voting in a city election on such a plan as that suggested by Dr. Chamberlain, with the intent of getting the average sentiment of the people of the city he would in all probability vote for "no saloon," doing so with the thought that this would at least operate to reduce the number that would otherwise be allowed. The day the vote was taken in the meeting of the ministers he voted for one saloon for the city of ten thousand population. The ideal, we believe, of every Christian man should be a land in which no saloon shall exist. But The Pacific endorsed the high license campaign in San Francisco last year and in all probability will do so again. When we can't get a whole loaf, we believe in taking a half or any fraction of it.

The tallest structure compared with the size of the builder is the hill of the Termites or white ants. If the houses of men were proportionately lofty the humblest residence would be a mile high.

Busy World Notes.

In all probability the Los Angeles millionaire who was thrown from his automobile last week and killed would ere long have maimed and killed many other people if he had not thus come to his death. He was a reckless driver, violated the ordinances relating to the use of automobiles and took pride in exhibiting a bank check on which he had written words showing that it had been drawn to pay a fine for such violation. Better that such a man should die than that the public should be endangered by his recklessness.

Bishop Thoburn, who has spent many years of his life in India, but who has been in this country for several months, is shocked by what he sees here. He says in way of comparison: "Go you never so high in the Himalaya mountains, you will find the Hindoos getting more and more shameless as you ascend; but not at the very summit will you discover any of them to equal America today in shamelessness." The American people are not without their braggart moods of puffed self-consequence. Such words as these from the bishop furnish food for reflection.

A few days ago some of our daily papers were saying that the boycott of American goods in China was without much strength. This was after the order had been issued by the President for a less severe enforcement of the exclusion act. They seemed entirely oblivious of the fact that the action which was at once taken by the Chinese government, after the issuance of that order, to stop the boycott, would naturally have some effect. However, almost as soon as this effort to weaken the influence of the Chinese remonstrance had been made by the daily papers came the news from China that not only was the boycott already initiated quite effective, but that steps had been already taken to extend and strengthen it. There is no doubt about it; the Chinese mean business. The Government at Washington has understood this. Several weeks ago President Roosevelt pronounced the situation a serious one. This has been understood also by the newspapers of the country with the exception of two or three in California. Just why these should attempt to mislead when it was evident that the real situation must ultimately be everywhere acknowledged is somewhat strange.

Ponce-de-Leon searched in vain for the fountain of eternal youth. In due time he went the way of all the earth, and his dust lies somewhere in that vast land over which he traveled in his futile search. No once since him has been any more successful. But now comes a professor in the University of Chicago who says that the life of the body depends on certain reactions in the tissues and the continuance of these reactions. He states that this reaction under certain conditions should continue indefinitely and so render the human body immortal. "Unfortunately, however, it does not so continue. It is the keen desire of all to find out why it does not continue, and to change conditions so that it will continue as long as possible." He expresses the opinion that the ordinary external causes of death will for the most part be removed in the near future—such accidents, the action of parasites and disease germs. The task is, then, to overcome so far as possible the apparently intrinsic causes of death. In this connection he states that our eating is purely empirical. We do not know what the tissues need, and we give them not only the wrong kind of food frequently, but often too much or too little. It seems accordingly to be opinion of this Chicago professor that one thing the world needs to insure longevity is a true science of dietetics. It is a very sensible judgment.

Canada is also bothered over a Chinese exclusion act. A few years ago a movement was started in Western Canada against the Chinese laborers, which resulted in the imposing of a tax of $500 on every Chinaman entering the Dominion. This was in response to a cry from British Columbia workingmen that their welfare was endangered. The tax has protected the workingmen, but it has operated greatly to the detriment of the housewife and to others. A member of Parliament from Winnipeg says that the law is having a bad effect throughout Canada; that railroad builders, large contractors and other employers have found that the law has cut off the supply of labor, and he is of opinion that it is only a matter of time when the demand for the repeal of the law will compel the government to remove it. He states that it is becoming more apparent every day that sentiment throughout Canada is unfavorable to such restriction. The editor of the Vancouver Daily Province says: "I am in favor of letting down the bars and admitting as many Chinamen as want to come here. But I would restrict the occupations which they would engage in. I would limit them to house servants and other positions where they will not come into serious competition with our laboring men. There is plenty of room for the Chinaman in the kitchens of Canada. If their usefulness were limited in this fashion it would force an immediate drop in the wages of cooks and servants, so that the wife of the humblest laboring man could indulge in the luxury of employing help. I believe this is a reasonable solution of the Chinese problem, at least in Canada." As things now are the Chinaman says to the Canadian housewife: "China boy, he velly scarce; plenty good jobs," and there is nothing to do but to pay him from $35 to $50 a month or go without help entirely. Thousands of hard worked, overworked, housewives on the Pacific coast of the United States are going without help simply because they cannot afford it. Many of them once lived back East where they could afford it, because it was not so high priced there. They find no cheap labor here, either among Chinese or Japanese or any other class. "Cheap labor," they say, "is talk." But we are not advocating for them any such thing as is suggested for Canada. It is a waste of energy to advocate anything that cannot be. It would be difficult to bring the Pacific coast to belief that any such arrangement would be generally advantageous. We believe it might be; but we do not believe that it is to be.

The Religious World.

The Methodist congress which met in Portland last week, in which five states were represented, adopted resolutions favoring the free admittance of Japanese into this country.

Bishop Thoburn, of India, who is now in this country, says that the time will come in the lifetime of persons now living when one million Asiatics will accept Christ every year.

The contract was let last week for the new $10,000

Congregational church at Everett, Washington. It will have a seating capacity of 800 and will be built on lots centrally located which have been in the possession of the church for several years. It was to the work at Everett that the Rev. J. R. Knodell went early this year from California.

Next Monday there will be a union meeting of the different ministerial unions of San Francisco and vicinity in the Y. M. C. A. auditorium, which will be addressed by President King, of Oberlin College, and Prof. Graham Taylor of Chicago Theological Seminary. The former will speak on "Federation;" the latter on "Municipal Affairs and the Labor Question."

It is reported in Eastern papers that the Rev. Thos. McLeod, a Brooklyn, clergyman, rounded out a statement in the pulpit of a Congregational Church at North Adams, Mass., with the words: "You can put that in your pipe and smoke it." Whereupon a woman arose and said: "Sir, we are not accustomed to such language in this pulpit. Such words are more fitting for the race track than the house of God." The minister, paused for a moment and then remarking, "I have no objection to women speaking in meeting," went on with his sermon. Some papers are saying "Good for the woman!" In another sense it may be said, Good for the man.

One of our readers asks for information as to the location of the islands of Kusaie and Ponape on which a hurricane destroyed recently the missions of the American Board. They are situated in the Micronesian group in the Pacific ocean, just north of the equator, about five thousand miles southwest of San Francisco and twenty-five hundred from Honolulu. There are four principal groups of the Micronesian islands—the Marshall, the Gilbert, the Caroline and the Ladrone. Kusaie and Ponape belong to the Caroline group. Missionary work was begun by the American Board in Micronesia in 1852 when three missionary families settled on Ponape and Kusaie. Four years later the far-famed Morning Star began to plough through the waters of the Pacific on its voyages of ministration to those who were giving their lives for the gospel on those far-away islands. On that vessel sailed the Rev. Hiram Bingham, Jr., who for years has been to some of the islands of Micronesia what John G. Paton has been to the South Sea islanders and Egerton R. Young to the Indians of the Canadian Northwest. The fifty years since then have worked many transformations on the islands. As to character the natives are said to be weak and to need constant admonition; and yet they respond fairly well to good influences. In the four groups of islands herein named there are now four stations where missionaries reside, 63 out-stations and 180 places for regular preaching. The church membership is nearly 7,000, and 117 schools have about 4,000 pupils.

In The Pacific for July 13th and 20th there were accounts of the storm in the Caroline Islands which wrecked the missions on Kusaie and Ponape. Since then a graphic account has been received from Mrs. Garland, wife of Captain Garland of the Morning Star. Great gratitude to God is expressed that the vessel which was subject to the terrific storm for seven hours was not destroyed but remains for the help of those who need now a helping hand more than ever before. Mrs. Garland says that after the vessel went on the reef, doors, windows and blinds were all shut tight, yet the water poured in over and around them and everything was thoroughly drenched. At one time in the storm she says that they were able to have one of the windows on what happened to be the lee side of the ship opened a little at the top and the blind up so that they had a view of the harbor. She says in that connection: "When the blasts were most furious we seemed to be in the midst of a fiercely driving snowstorm, a blizzard, the air full of whirling whiteness which shut out all further view. The waves were taken into the air, whipped into froth and hurled upon the ship, blinding all who were 'standing by' the ship on deck and pouring down through closed windows inside. At times such was the fury of the wind that the reef was driven bare of water." From the account of the experiences of those who were on the island, we quote: "Mr. Channon had thought that if driven out of their house they would take refuge in the press house which was small and strong, the newest building on the place; so they barred the doors of their house, strengthened all weak places, and left one window on the lee side through which to crawl. But when the time came to flee they dared not trust any building, but with the five children divided among the the company of boys succeeded in getting further away from the house, crawling into a place which had been dug for some purpose in the side of the hill; and there they lay for an hour, in water six inches deep, while the wild uproar went on all about them. They said that they had never imagined such awfulness of sound." It was fortunate that they did not go to the press house, for it was soon completely demolished by the storm. Mrs. Garland's letter tells how they were living after the storm. The Kusaiens were living mainly in low shelters of cocoanut leaves and pieces of their wrecked houses. Dr. and Mrs. Rife were domiciled in a little tool house. Mr. Channon fixed up the remnants of his house for a temporary abode, and there in a small loft sixty school children were at night packed in, on the floor, like sardines in a box. The desire was to get along in some manner until word could be had from the American Board as to plans for the future. Mrs. Garland's letter was written on the 29th of April.

THE CONGREGATIONAL CLUB.

Addresses by President King and Professor Taylor.

The Congregational Club of San Francisco and vicinity had the pleasure at its meeting at the California Hotel, San Francisco, on Monday evening of listening to addresses by President King of Oberlin College and Professor Graham Taylor of Chicago Theological Seminary. President King spoke on "Psychology and Life," setting forth what psychology has to say as to character, happiness and influence. Emphasis, it was said, is laid on the central importance of will and action. Body and mind are made for action. No mental state is complete until it terminates in action. It tends of itself to pass into action and will do so if not hindered. Thinking and feeling do not come to their best until we have put them into action. Inference from this were: The will occupies an enormous place in life. The value and end of a life are found in the will attitudes. Character is a matter of will. The strength of a man's will is the measure of what he shall attain in character.

As to happiness, it was said that the sense of the exercise of the will in conquest brings happiness. No

one can be happy even in the time of sport and amusement without activity.

Here comes the imperativeness of self-control. Self-control is the prime condition of character, of happiness and of influence. No one can be happy without self-control. Here is found difference between man and the brute. Man can hold his impulses in control; the brute cannot. A man must know that he has self in hand if he is to get the best out of the passing moment.

It was said further by President King that these things being true our normal mood ought to be one of work, and that thought should be not subjective but objective. It is enough for the plant to ask, Am I in the light, in the sun and air and rain? So man should place himself in the presence of the great objective forces and avoid introspection. No one does anything at his best when he has self in mind. A man best hits the mark by thinking of the mark, and not of himself and what he is doing.

The thought further was that we are made on such a plan that we cannot be happy without work. Not ideal emotion, but ideal action is the end. It is along this line that character happiness, influence lie. In a reference to life as it is nowadays in cities the speaker said: I do not know how you are going to make character for the boy without chores."

Blessed is the man who has found his work, let him ask no other blessing, was the concluding thought.

Professor Taylor's topic was "The Old Burden for Souls—Its Changing Emphasis."

He said in substance: Evangelism has been in a kind of fiery crucible of late, and the religious experience is being psychologically analyzed. Some of the phenomena have been traced to sources in the nervour system. Are we losing the real burden for souls? Some say we are. Now and then there is attempt to galvanize into new action what has failed to do what it aforetime has done. But there are eternal principles back of changing phenomena. When Moody found evangelism failing to produce for him results which it had once produced he gracefully accepted the situation and turned to what he could do, with results.

Prof. Taylor at this juncture spoke of his own experience in Hartford in the old fashioned way, and said that he would work that way to-morrow if it would succeed. But the method failed at length to win response there, though most admirably used later by others. Life took on a different mode of expression. Have we lost the spiritual interest, soul solicitude? was the question, and for the comfort of the saints the answer was that we have not. It was said then that there is much in solution that does not crystallize in conventional forms. There is to-day tremendous effort to take in hand and change human conditions. And it is well to remember that the second birth roots back toward the first. It is important to be well-born. The farther back we get toward the sources of life the nearer we get to destiny and to the shaping and control of destiny. Here came some highly impressive words concerning motherhood and fatherhood. And it was shown that he who gives to the world better mothers and fathers is working closely along the evangelistic line. The story was told of a little fellow in Chicago who went to the bad because he had too little mothering. The mother had to be away from home working for a living and so the lad landed finally in a reform school. It was shown in this connection that in kindergarten work and in the juvenile courts there is evidence of a solicitude for souls. Judge Lindsey of Denver, has solicitude for souls, and he is saving them too, reaching hundreds who are not in reach of ordinary evangelist or preacher or church.

In the changes which are going on in the industrial world Professor Taylor found also a solicitude for souls. "If you care nothing for my welfare here, I don't care much for your expression of care about my soul."

Mention was made of the grand work done by Mr. and Mrs. George Cadbury of Birmingham, England, among the working men of that great manufacturing city and of the solicitude so manifest in it all for both body and soul. As he viewed it, it was in pleasing contrast with the fratricidal struggle in Chicago, "growing more intense and frightful every year." Here and there all around the world, it was said, were found these encouraging situations, an earnest of what must some time come everywhere.

In conclusion the thought was: Do not say there is but one way of expressing the burden for souls; there are diversities of operation. The evangelistic movement has lost the pace of the progress it had years ago. The wheels are going around but the grist is not coming out of the hopper. But let us take heed that we fail not to recognize the footfalls of the Spirit outside our conventional ways. It is said now and then that there is not to-day the conviction of sin that there was of old. But there never was a time when there was such a conviction of sin against love. I want to strike hands to-day with all who have the orthodoxy of the Spirit—a real solicitude for souls. The good old times were no better than ours. It is the Father's good pleasure to give us the kingdom. Everywhere the messengers for souls are going, and they are bringing their sheaves.

The Bystander.

A Talk With Gunsaulus.

The Bystander met this old friend the other day in Los Angeles. We talked for two hours. It was like grand opera to the Bystander. Dr. Gunsaulus is so great and gracious, so natural and large in his manner and sympathy that it is an inspiration to meet him privately.

He relaxes when he comes down from his throne. His clothes are not fashionable, but comfortable. He wore a soft panama hat pushed down to his ears. He is so much like that adjustable old hat. That is why one loves him. He has an adjustable personality. Since we last met he has passed through the Gethsemane of physical suffering, which has made him greater as a preacher. Turner was lashed to a ship in a storm that he might paint the scene. He has given us a masterpiece. Dr. Gunsaulus was out in the storm for months lashed to the mast of a ship riding a high sea, but he held fast, conquered, and now he is the master of the modern pulpit. He knows the fury of the storm. He has heard the sea's cannonade. How his eyes suffuse with tears when he speaks of his physical pains. He said: "God sent me back to the pulpit with a new message. Preaching, my brother, is the greatest opportunity of the hour. Never was there such a time as now for the preacher. The nation is calling for him."

Dr. Gunsaulus is the most enthusiastic preacher the Bystander has met for a long time. He enthuses

over the pulpit. But why shouldn't he? Every Sunday morning he preaches to 2,800 people in Chicago. This is the average the year round. Wherever he appears there is standing room only. This summer he was to have exchanged with Mr. Campbell of City Temple, London, but the illness of his son-in-law has made it impossible.

He said: "Go back to London when you can and be rebaptized. Stay a year, but remember you are an American. What magnificent preachers are over there, Howe, Morgan, and Jowett."

Speaking of Western affairs Dr. Gunsaulus thinks that certain problems of great importance are going to be solved quite independent of what we thinnk out here. He did not state what these problems are. He made the Bystander feel that we are not of so much importance as we think we are. He dwelt upon the larger problems of the hour and took occasion to express himself freely upon the industrial issue. This led him into a description of the Armour Institute and how it came about and what its possibilities now are. "Yes," said he, "I shall have an automobile and ride to the Chicago Theological Seminary three times weekly and give lectures drawn from my experiences as a preacher. It will be good for my health and probably won't do the seminary any harm."

Dr. Gunsaulus is interested in poor boys and great paintings. He loves youth. He wields an enormous influence over the young men of the country. His home is filled with costly paintings. These refresh and inspire him.

He has persisted in remaining in Chicago. Plymouth church, Brooklyn, wanted him at one time, perhaps on two different occasions. He declined to be the successor of David Swing, but when Dr. Hillis went to Brooklyn he took the pulpit of the Central Mission Hall. Now he preaches in the greatest auditorium in America.

Dr. Gunsaulus is a platform orator of rare power. He has a vivid imagination and a style not unlike that which Dr. Storrs used with such effect. He is a student of men and history through men. In popular effect, as a platform orator he is the successor of Henry Ward Beecher. "I spent three weeks with Beecher once," he said, "and I thought he was pure like fire is pure. The memory of those wonderful weeks abides with me still. There is a purity of snow and a purity of fire—Beecher's was that of the flame."

Dr. Gunsaulus has a rich organ like voice. It contains thunder and the note of the flute, and he has an eye that smiles or smites, that is sometimes filled with bayonets and again bright with sympathy.

The Bystander has not for a long time met a man so inspiring and grand.

Acorns From Three Oaks.

Aloha.

Reflections Under an Apricot Tree.

What wonders nature works! Or rather, what wonders God works through nature! This green and luxuriant tree now hanging loaded with golden fruit, seven years ago was a brown, bare stick with a little tangle of roots. By rigid rule of horticultural mandate seven years ago it was cut off twenty inches from the ground. Now it is large, green, graceful, luxuriant and the peer in beauty of any fruit tree except perhaps the orange. It rivals that. Earth and sky, wind and rain, sunshine and fog have made it fruitful . The sweet juices of earth have been pumped up into the golden fruit. I cannot understand it. Luther Burbank has been too busy at Santa Rosa for me to ask him. When he comes to Stanford I want to hear him lecture and have a student's right to ask him questions. If I miss Stanford and Burbank at Stanford, I hope to meet him in the Father's house. Eternity will be long enough to ask all the questions we want to. But will our tastes so change that this earth's questions will pass away. Who knows? Will not simple questions always be interesting if asked of great souls?

I once asked the mighty evangelist Finney a short question about a little gun. I got a wise answer. How many know that the great fisher of men was a famous Nimrod?

Cots and Men.

Many kinds of cots in an orchard. All sorts and conditions of men in the world. The early July sun shriveled many apricots. The birds got in their bills early. It seemed as if they would get the most of them. It took courage to glean at the first picking. But inside the pecked and speckled fruit is sweet—sweet as honey. Eastern folk don't know our perfect fruit except oranges. Like some humble Christians these cots are sweetest at the heart of them. As we get on over to the deeper soil and larger trees, the fruit gets finer. Where apricots weigh but eight or ten to the pound they make a fruit which pickers enthuse over and the cutters enjoy. It takes real character to be honest and faithful in the cutting of small, soft, inferior fruit. As the clear-cut Pacific linotypes make crude scribbles clear, so the cutting, sprinkling, sulphuring and drying of the fruit vastly improves its appearance. We all need "processing" before we can make any sort of an appearance in the great examination day.

Marketed.

There is a quick mental debate over much fruit. Will it pay to pick, box, carry, cut, sprinkle, sulphur, sun, ship, grade, insure, freight and pay commission on sales? Here is a rosy cheeked specimen. A bird has sampled it. It is large. Put at the bottom of a box it will crush; on top, another box may bruise it. Eat it, man! Down the red lane it goes like nectar and, ambrosia—Marketed! Um!! Um!!! You cannot buy such fruit in the city. You only find it under the trees. Like a persimmon an apricot should be eaten just before it decays.

Stewed Prunes.

The Minnesotians hereabout are laughing at William F. Kirk's ode to the great Santa Clara fruit. So sings the Norsh Nightingale:

"But ay tal you, ef you vant something fine,
Something so sweet lak werry sweetest honey,
Vith yuice dat taste lak nice port wine,
Only it ant cost hardly any money;
Ef you vant someteng yust like angle fude,
Yu try stewed prunes, by yoining dey ban gude."

What would he have said had apricots touched his palate?

Small, Maynard and Co., Boston, Mass., sell these poems of "Lumberyach" and they are a good digester.

A Non-Commercial Ranch.

And now the harvest is over and the workmen are scattering. The last big load is carried to the drying

field. The handsome cutters are thinking of vacation rides and picnics before the peach crop comes on. We have had Swedish, French, Japanese, as well as muscle from Jersey. We have had no cross words, no frowns, no strikes. How good combination lunches have been under the trees. Bless the moist swathed oyer that has furnished cool water! Songs and stories and many linguistic queries have beguiled the hours. We can say good-day in many languages. We have lived through the heat and kept well, and the cool days among the larger trees have made us jolly. God of the Harvest be praised! Blessings on every eater of the wholesome fruit. May the selling be as honest as the harvest work has been. His Honor Judge Haven served no injunction on our glee, as he sampled the fruit. The Berkeley lad's stomach will get a rest. The dear little "shut-in" can still get samples from the few branches remaining. The visiting parsons have fed like the birds, but said gracious thanks. Strangers have come and talked as enthusiastically as real estate agents, as they have seen and eaten perfect fruit for the first time.. Horses and cows gallop to the fence for their tastes of the culls. Don't ask me if there is money in fruit. Ask men who love money. Note that this acorn does not read an "Uncommercial Ranch," simply a "Non-commercial Ranch." If it bring health, fellowship, home, good neighborhood, sympathy with the world of harvesters and workers whom may God everywhere bless, it may be profitable for two worlds. As the sainted Fairchild said: "There are other standards of value than the Almighty Dollar."

THE NIAGARA MOVEMENT AMONG THE COLORED PEOPLE.

A national conference of colored men convened at Niagara Falls last week. Representatives were in attendance from fourteen states. A national organization in the interest of the negro races was perfected. Prof. Du Bois of Atlanta University was elected secrecretary. One of the objects of the organization is to secure the co-operation of legislators and congressmen to the end that there may be just legislation for the colored people. An address to the country was adopted. We commend it for careful reading on the part of our readers. It touches on questions which are pressing more and more for consideration and decision. The address was as follows:

The members of the conference, known as the Niagara Movement, assembled in annual meeting at Buffalo, July 11, 12 and 13, 1905, congratulate the Negro-Americans on certain undoubted evidences of progress in the last decade, particularly the increase of intelligence, the buying of property, the checking of crime, the uplift in home life, the advance of literature and art, and the demonstration, of consecutive and executive ability in the conduct of great religious, economic and educational institutions.

At the same time, we believe that this class of American citizens should protest emphatically and continually against the curtailment of their political rights. We believe in manhood suffrage; we believe that no man is so good, intelligent or wealthy as to be trusted wholly with the welfare of his neighbor.

We believe, also, in protest against the curtailment of our civil rights. All American citizens have the right to equal treatment in places of public entertainment according to their behavior and deserts.

We especially complain against the denial of equal opportunities to us in economic life; in the rural districts of the South this amounts to peonage and virtual slavery; all over the South it tends to crush labor and small business enterprises; and everywhere American prejudice, helped often by iniquitous laws, is making it more difficult for Negro-Americans to earn a decent living.

We demand upright judges in courts, juries selected without discrimination on account of color, and the same measure of punishment and the same efforts at reformation for black as for white offenders. We need orphanages and farm schools for dependent children, juvenile reformatories for delinquents, and the abolition of the dehumanizing convict-lease system.

We note with alarm the evident retrogression in this land; of sound public opinion on the subject of manhood rights, republican government and human brotherhood, and we pray God that this nation will not degenerate into a mob of boasters and oppressors, but rather will return to the faith of the fathers, that all men were created free and equal, with certain inalienable rights.

We plead for health—for an opportunity to live in decent houses and localities, for a chance to rear our children in physical and moral cleanliness.

We hold up for public execration the conduct of two opposite classes of men; the practice among employers of importing ignorant Negro-American laborers in emergencies, and then affording them neither protection nor permanent employment; and the practice of labor unions of proscribing and boycotting and oppressing thousands of their fellow-toilers, simply because they are black.

We refuse to allow the impression to remain that the Negro-American assents to inferiority, is submissive under oppression and apologetic before insults. Through helplessness we may submit, but the voice of protest of ten million Americans must never cease to assail the ears of their fellows, so long as America is unjust.

Any discrimination based simply on race or color is barbarous, we care not how hollowed it be by custom, expediency or prejudice. Differences make an account of ignorance, immorality, poverty or disease may be legitimate methods of reform, and against them we have no word of protest, but discriminations based simply and solely on physical peculiarities, place of birth, color or skin, are relics of that unreasoning human savagery of which the world is and ought to be thoroughly ashamed.

We protest against the Jim Crow car, since its effect is and must be to make us pay first-class fare for third-class accommodations, render us open to insults and discomforts and crucify wantonly our manhood, womanhood and self-respect.

We regret that this nation has never seen fit adequately to reward the black soldiers who in its five wars have defended their country with their blood, and yet have been systematically denied the promotions which their abilities deserve. And we regard as unjust, the exclusion of black boys from the military and navy training schools.

We urge upon Congress the enactment of appropriate legislation for securing the proper enforcement of those articles of freedom, the thirteenth, fourteenth and fifteenth amendments of the Constitution of the United States.

We repudiate the monstrous doctrine that the op-

pressor should be the sole authority as to the rights of the oppressed.

The Negro race in America, stolen, ravished and degraded, struggling up through difficulties and oppression, needs sympathy and receives criticism; needs help and is given hindrance, needs protection and is given mob-violence, needs justice and is given charity, needs leadership and is given cowardice and apology, needs bread and is given a stone. This nation will never stand justified before God until these things are changed.

Of the above grievances we do not hesitate to complain, and to complain loudly and insistently. To ignore, overlook, or apologize for these wrongs is to prove ourselves unworthy of freedom. Persistent, manly agitation is the way to liberty, and toward this goal the Niagara Movement has started and asks the co-operation of all men of all races.

TRYING TO SAVE THE ALASKA INDIANS FROM EXTINCTION.

Frank C. Churchill, a special agent of the Bureau of Indians Affairs, at Washington, is now in Alaska investigating the conditions prevailing among the Indians. His mission is to study and report what steps can best be taken by the Government for their care and education and to prevent their extinction. A writer in the Brooklyn Eagle says:

The natives of Alaska are a fast dwindling race. Their sun is setting. Probably their midday sun never rose any higher than the mid-winter sun of the far northern latitude. Contact with the Caucasian has changed their manner of living. From fishermen and hunters they have developed into makers of curios and traders, and have become to a very large extent dependent on the whites. Stern necessity in the days of old made them workers. The sea supplied them with fish and the land with all kinds of berries and game. They then laid in their supply of food for the winter and early pioneers and trappers state that starvation was unknown among them. But like others of their race they soon contracted the habits of the white man. They liked his liquor and curio making was easier than fishing and hunting. They made the change and starvation in numerous cases was the result, in many of the remote parts of the northern possession.

But the higher race is not altogether responsible for their ills. The unsanitary state in which they live is not conducive to longevity. The impure air of the native huts and lack of personal cleanliness is fast assisting in the work of laying the Eskimos to waste and today the traveler in the northland finds but a remnant of a once populous people. In the interior of the district there are to be found a few villages of two, three or perhaps a dozen igloos convenient to the best fishing ground places, and the balance have gathered in the larger cities of civilization, where they can find a limited market for their carvings of wood, clay and imitation war implements.

There are a few exceptions to this rule and none is better known than Queen Mary, owner of a herd of 1,000 reindeer. This woman, like many of her race, has a good business instinct. When the government first began introducing reindeer in Alaska, Mary, in some manner, secured a few calves. Some say they were sicklings and that pity induced her to take charge of them. Be this as it may, they increased until today she is the wealthiest native in the north.

With the view to perpetuating this fast-fading race, B. B. Dobbs, a photographer, three years ago went to Nome with his camera. What E. S. Curtis of Seattle, who recently gave an exhibition of his photographs in New York, is doing for the North American Indian, Mr. Dobbs is doing for the Eskimos. In all kinds of weather he travels throughout the interior choosing the best subjects and now is the possessor of the finest and most magnificent collection of Eskimo pictures to be found in any part of the world. The Eskimo is not all bad. In his character are to be found many traits to be admired. He has often shared his last morsel of food with a starving prospector or a shipwrecked sailor. He is bright, ingenious and simple-minded as a child with a happy disposition that takes no thought of the morrow. He is bad only when under the influence of the white man's whisky. It is the idea of Mr. Churchill and many others who have come in contact with the Eskimos that the government should do something for them. They can be made self-supporting and possibly a contributor to the world's wealth by placing them in a line of work for which they are adapted by nature. They are born whalers, fishermen and hunters, and with proper appliances will be able to get along much better than the average North American Indian who lacks their ambition. The change cannot be brought about, however, until they have been started on the road to education. Unless the government takes the Eskimos under its protection their days are numbered and the time is not far distant when, like the buffalo, they will be heard of only in fireside stories and seen only in photoland.

BOOKS WORTHY A WIDE READING.

During recent years there has been reviewed in our columns a series of books which is having extensive sale and large reading. We refer to the books by the Rev. Dr. Sylvanus Stall of Philadelphia—known as the "Self and Sex" series. The London Christian contained recently an article concerning these books which sets forth their value in so excellent a manner, and so emphasizes that value that we give it as follows:

A thoughtful person, examining his own experience as well as that of others, cannot fail to realize the need of a literature that will instruct in a pure but manly manner upon subjects that are generally deemed forbidden. Very few parents have felt qualified to do it. They have shrunk from it, not because they were not aware of its importance, but simply because they did not know how. Their own past tells of its necessity, and their own memories burn; perhaps, with recollections from which they might have been spared if only father had plainly and tenderly told them. They want their boys to avoid the snares and temptations to which they are subjected; and they realize the results of vicious companions who imparted the information in a depraved and degrading manner, but they are naturally and properly afraid, in broaching this delicate matter, that they may encroach upon the vulgar, and, by suggestion, do harm rather than good.

It was while thinking of the very need of such literature, and of these sad conditions among young men that some one should brave public sentiment and even censure, perhaps, and afford young men pure, clean, and honest books upon these matters, that about twenty-five years ago Sylvanus Stall, D. D., of Philadelphia, U. S. A. (then a young minister), resolved

that, if God spared his life, he would some day, with his help, undertake to write such books. He was not blind to the jeopardy in which he was placing his usefulness in the ministry, and the comfort of his family, nor unconscious of the delicacy and difficulty of such a task. For eighteen years he hid this secret in his own heart and brain, for he suspected that no one would encourage him in the undertaking. He would be misunderstood, perhaps maligned.

During the intervening years Dr. Stall was absorbingly engaged in the pulpit and with the pen; making an enviable name as an author of devotional works and books along the practical lines of church work, ministering as a preacher most successfully to large congregations, and finally, as editor of the Lutheran Observer, of Philadelphia,, U. S. A., for years, establishing a reputation which became national. Yet he never for a moment lost sight of his purpose. It was constantly before him, shining like a star at night, and blazing as a sun by day. No distinctions won nor laurels achieved along other lines could ever lure him from paths which he believed God had mapped out for him. Whenever he saw a book which he judged would prove helpful to him he purchased it, and laid it away for the propitious time, which, he believed, in God's good providence would surely come.

Eight years ago, with an unfailing and abiding faith, he published the covenanted volumes, "What a Young Boy Ought to Know" and "What a Young Man Ought to Know" and awaited with confidence the judgment of the public upon them. It exceeded his brightest anticipations. Eminent philanthropists, physicians, scientists, educators, and clergymen were quick to see that at last literature had been written in a pure, yet scientific manner, which could be read by our boys and young men everywhere without the faintest intimation or even hint of impurity.

Dr. Stall was quick to recognize the leadings of Providence, and resolved to consecrate his entire energies and thought to the one idea of disseminating literature along these purity lines. Then followed "What a Young Husband Ought to Know," written in that language which only a pure heart and brain could conceive. Then, when he reached the period of middle life, he found that men of forty-five were as ignorant of the change through which they were passing as the boys at the period of adolescence, and there was a fourth book, "What a Man of Forty-five Ought to Know."

Dr. Stall has always believed that his special work was for men, as he knew that he could not be misunderstood in the zeal which he displayed for their welfare, although he was not without interest in the girls and women. He felt that they also should have literature that should instruct purely and yet surely and truly, and he seems to have been providentially led to secure the efficient services of Mrs. Mary Wood-Allen, M. D., and Mrs. Emma F. A. Drake, M. D., who have written in a pure, chaste, and yet informing way for our girls and women upon things that they should know.

Such in brief is the need for the literature, and the reason for the founder engaging in the work. Dr. Stall is a versatile and brilliant man. Along many avenues he could make more money than he does in this purity work. But he believes with all the enthusiasm of his intense nature that God has called him for it, and, like the great Apostle to the Gentiles, he has resolved to do the one thing that his Master has marked out for him. Already he is having many tokens of the good being accomplished by his books. Young men and older men released from the bondage of degrading and sinful habits rise up in every country on the globe, and bear witness in messages of profound gratitude. Something of the far-reaching influence of this "Self and Sex" series of Dr. Stall's books is made apparent by the fact that seven of the large church missionary societies have, at their own expense, had one or more of these books translated and published for the use of the missionaries in their work in different portions of Asia. The books have also been translated in Sweden and Holland, and the work of translation is under way in Germany, France, and Greece. The English and American editions have reached a circulation of nearly 1,000,000 copies, and the books in English are sold in large quantities in lands as remote as India, China and Japan.

The religious, secular, medical and educational periodicals have been quite universal in heartiest commendations, and in eight years the results have been so far-reaching as to surpass the most sanguine expectations that could possibly have been entertained by their author when the work was commenced. Dr. Stall's name is now well known and his work highly prized in thousands of homes in the British Isles, as also in the Colonies. He is verily "a man with a message" to his day and generation, the far-reaching issues of which may never be fully estimated.

Church News.

California.

Campbell.—An enlargement of the church building has been made so that it now seats 250 persons, about 80 more than formerly. The average morning congregation is about 150. The pastor received recently from Montclair, N. J., a fine electric stereopticon which is being used very advantageously. Three persons joined the church at the last communion service, one on confession. A young man who is now a member of this Church plans to enter the Moody school in Chicago this fall and to prepare himself for some line of Christian work. He has been in railroad work the last ten years.

San Jacinto.—The C. E. Society recently held a lawn social for the benefit of an electric light fund. The proceeds amounted to enough to secure the electric lights. An interested member of the church and the pastor are donating the work of wiring. A book social is now being planned for September. The Church is hoping to make the $1.00 per member for home missions. The pastor has been giving a series of interesting stereopticon lectures Sunday nights. One member recently received on confession of faith. Miss Emma Schrader, who has had some poems in The Pacific of late, has been visiting among our people.

Oregon.

Salem, First.—Six persons were received to membership at the communion service July 2. Others are about ready to unite. The new building is greatly enjoyed. Dr. Kantner, the pastor, will soon finish his eleventh year with this church.

We have been receiving only a few stray dollars on subscription for some time. The date on the label shows to what time subscription is paid.

Notes and Personals.

The Rev. W. D. Williams, formerly pastor of Plymouth Church, San Francisco, now in the ministry of the Episcopal Church, is spending his vacation hereabouts.

The Rev. C. D. Milliken, who has been pastor at Waimea, Hawaii, the last year, is spending a two months' vacation in California. He occupied the pulpit of the Third Congregational Church in this city last Sunday.

The Rev. Griffith Griffiths has moved from Berkeley to Oakland, and his address is 1221 Linden street. This change has been made so as to enable him more conveniently to do his work as pastor of the Market Street Church, Oakland, which church is doing nicely under his leadership.

"The Church as an Educator" was the subject of an interesting and stimulating paper before the Congregational ministers of San Francisco and vicinity last Monday by the Rev. Henry K. Booth of Sacramento. Mr. and Mrs. Booth are spending their vacation in San Francisco, and the pulpit at Sacramento is being occupied during that time by the Rev. Geo. A. Charnock of San Juan.

The Rev. I. M. Channon, his wife and five children, arrived in San Francisco Tuesday of this week, from the Caroline Islands. They will go East in a few days. They came to Honolulu on The Morning Star, thence to San Francisco by the steamship Alameda. Mr. Channon states that the loss to the American Board by the destruction of the mission buildings amounts to about $40,000. The German Government loss was not less than $200,000; and the trading firm loss amounted to about $75,000. Mr. Channon left Kusaie May 19th, and that time the native girl whose skull was pierced by a flying stick was in a precarious condition.

THE SOUTHERN ASSOCIATION.

The Southern California Association will be held Monday, Tuesday, Wednesday, September 25th-27th, with First Church, Pasadena. The American Board representatives and delegates of the Seattle meeting will occupy the program of Tuesday afternoon. A feast of fat things regarding the world-wide field and the reports from the annual meeting at Seattle, is in store for our Southern California churches. Other men of prominence are being placed on the program which shows a specially inviting array of talent for the different sessions throughout.

The Board delegates are also to address the Pomona College students at a meeting specially arranged.

IDAHO CHURCH NEWS.

An independent church was organized by A. R. Johnson, of the C. S. S. & P. S., at Harpster, Idaho, a place located on the South branch of the Clearwater river, in Idaho county, 85 miles southeast of Lewiston. We have maintained a Sunday-school at that place over four years, and the people became loud in their demands for a church of the Lord Jesus Christ upon Congregational principles, and an organization of seventeen members was completed with more to follow. Six are to be baptized at our next meeting. The school district is erecting a two thousand dollars building, and they are offering the old plant to be fitted up as a church for the nominal sum of $150. A steeple and large bell have already been promised.

Pastor Cooley of our Mullan Church, has found a wife in one of the accomplished school teachers here, and has gone east on an extended wedding trip. They are expected home in Mullan, Idaho, for Sunday, the 30th inst. Missionary Johnson supplied the Church on the 16th and Dr. Greene of Seattle, on the 23d.

Rev. J. D. Nieland, pastor-elect at Wallace, the county seat of Shoshone county, is on the ground, and hard at work. Already he has the work well in hand; and is cementing the parts with the main body of the Church. The people are united in praising him, as the right man in the right place. We bespeak for Wallace a blessed future. J.

Oregon Letter

BY GEORGE H. HINES.

At 10:45 last Thursday morning the cadets of the Congregational Church, Eureka, Cal., after thirty-nine days of constant tramping, marching five hundred and ten miles,, briskly stepped through the gates of the Lewis and Clark Exposition, and led by the administration band, proceeded to a suitable point and had a group of pictures taken. Rev. Franklin Baker, pastor of the Eureka Church, who is in charge of the cadets, speaks in high terms of the conduct and endurance of the lads, and says that every hour of the trip from start to finish has been most enjoyable. The cadets in a body were at the First Church this morning, and a reception will be given them next Friday evening. Before they leave Portland the cadets will be presented with a handsome silk banner, bearing an inscription relating to their long march, by the Exposition management.

Recently the writer had the good fortune to secure for the Oregon Historical Society, a genuine Martin Luther Bible. It was printed in 1626 at Wittemberg. The book when closed is 10 1-2 x 16 1-4 inches and five inches thick. It has a leather cover over wooden boards, which are three-eighths of an inch thick. The outside is profusely ornamented by hand stamping, and in the central panel on front cover appears a portrait of Dr. Luther stamped into the leather. There is a portrait in the central panel of back cover also. The title page contains eight illustrations, indicating the creation, Eve giving an apple to Adam, the serpent in the wilderness, the great fish spewing out Jonah, the birth of Christ in the manger, the crucifixion, the transfiguration, and the resurrection. Following there are seven full page engravings in copper, each an important historical character, preceded by a biographical sketch, the last one being Dr. Martin Luther. The text is in German and is copiously illustrated throughout with the principal scenes in the Bible story from the creation to the New Jerusalem. It is divided intc books and chapters, and the chapters into paragraphs, and with figures in the margin to indicate verse divisions. All in all this Bible, 2,797 years old, is a fine specimen of the printers' and bookbinders' art of that day, and is in good condition, but few of the leaves being frayed, and except in rare cases the text is as legible as the day it was printed. With the Bible was secured a German prayer book of 1679, also in excellent condition.

Miss Mary F. Farnham of Pacific University, just

returned from a most delightful trip to Alaska, whither she went soon after commencement.

Prof. Henry D. Smith, who was instructor at Pacific University two years ago, and who was called back to Beloit, his alma mater, last year, has been engaged as an instructor in Yale.

The matter of building an electric road between Portland and Forest Grove, which has been agitated with more or less vigor for three years, is now assured, and the actual construction of the road begun from the Portland end, and miles of rails are on the ground, and many of them in place. This is an important project and will make easily accessible a large area of country notable for its fertility, much of which is yet comparatively untouched.

Rev. Frank W. Gunsaulus, D.D., lectured twice at the Willamette Valley Chautauqua, Gladstone Park, during the past week, and preached there at two o'clock to-day with very large audiences each time. He will preach at the first church in this city this evening.

Rev. Allen C. Ferrin of Vermont, a relative of President Ferrin of Pacific University, preached in the Forest Grove Church this morning.

Major McArthur, who has charge of the exhibit of the Department of State in the Government building, and has the best possible opportunity to know what he is talking about, says that all things considered, he regards the Lewis and Clark Exposition the finest he ever saw. It is not so large, of course, as some of the preceding expositions, but it has the best features of them all, and so arranged that they can be easily and intelligently examined without exhausting one's physical system as was the case particularly at St. Louis.

At last Portland, Oregon, is coming to be recognized as having a place of some importance in the business life of the Pacific coast. The grain exports for the year ending June 30, according to the official statement of the Department of Labor and Commerce, just issued, exceeded those of any other port in the United States.

And with all due respect to other lumber producing cities of the coast, Portland is "doing business" in that line also. The total amount of lumber sawed in this city every twenty-four hours is 1,885,000 feet, and the mills are behind with their orders. There are eleven mills engaged in business. No other city in the world produces as much. In a few months the output will be greatly increased, as the preliminary steps are being taken for the erection of a mill which will turn out three-quarters of a million feet of lumber daily. This will be the largest mill in the world.

Portland, July 23, 1905.

ATTENTION CALLED TO THE UNIVERSITY Y. M. C. A. AT BERKELEY.

Ministers of churches can do a good service by calling the attention of students in their vicinity who are about to come to the University, to the Young Men's and Young Women's Christian Associations and advise them to become members.

Those who belong to Evangelical Christian churches can become active members—that is, they do the voting—but all young students of good character may become associate members, enjoying all the advantages of the Association.

They have the use of Stiles' Hall, which contains rooms for meetings, lectures, classes, assemblies and every convenience for the Association. Bible study is persued by classes in separate rooms, and prayer meetings are held frequently and with regularity.

Students in the advanced classes take pains to meet those entering, and welcome them, giving them all the items of information that newcomers need.

Since Stiles' Hall was built for the Association about ten years ago, its membership has increased so that it now numbers two or three hundred.

Pastors cannot do better than to look around them, and if they know any students about to enter the University, take pains to advise them to join the Association at once. The next College year opens about the middle of August. S. H. Willey.

Christian Endeavor Service.

REV. HERBERT N. BEVIER.

August 6.

Topic.—First Fruits for God:—Lev. 23:9-14; Deut. 16:9-12. (**Consecration Meeting.**)

The consecration topic takes us back to the Old Testament temple ritual for a Bible setting. One of the things required of a devout Jew was the bringing of a sheaf of the first fruits as an offering unto Jehovah. The "first fruits" were the fruits earliest ripe—an earnest of the coming harvest. On behalf of the nation a sheaf was to be brought at the feast of unleavened bread and two loaves at the feast of weeks. In Exodus individuals were enjoined to bring the first fruits of the land unto the house of God. From which the thought arises of the importance of consecrating the first and best of all our possessions to the Lord.

God does not wish nor should we offer him the last, nor yet the fag ends, but the first and most valuable and best. He desires a whole-hearted consecration, one that will yield him the first place in the thoughts, the affections and the homage and loyalty of men. Just as the offering of the ancient people of God was to be "the sheaf of the first fruits of the harvest" so today it becomes us to offer unto the Lord the newest and freshest and best of our lives. God wants and has a right to the first fruits of every harvest whether material or intellectual. He has a right to the work of our hands and minds and hearts, to every faculty and power of the human spirit, yea, it is becoming that we "present our bodies as living sacrifices, holy, acceptable unto God, which is our reasonable service."

Nothing is more becoming than that young people offer the first fruits of their lives unto God. The advice of Solomon, "Remember now thy Creator in the days of thy youth" is in harmony with the fitness of things. It is better to come to Christ at the eleventh hour as did the robber on the cross than not to come at all, but how much better like Samuel in the morning of his eventful life to listen to the voice of God and say with youthful loyalty and ardor, "Speak, Lord, for thy servant heareth," or like good King Josiah, who set about early in his career to bring about reform in the kingdom of Judah. The little Syrian maid did not wait until middle life nor for gray hairs to silver her brow before she set out to do good, but offered the first fruits of her powers to the service of Naaman.

The little eight-year-old daughter of Charles N. Crittenton who, on her deathbed, pointed her unconverted father to the Savior and thus turned the main channel of his energies into the ways of winning souls nobly, exemplified the lesson of the first fruits.

In Heber's great hymn, "Holy, holy, holy, Lord, God, Almighty," the next line reads, "Early in the morning our song shall rise to thee," which points the same truth. The morning of a life is the best to give to God. He wants the dew of our youth. A man who became a Christian quite late lamented that he had entered the kingdom thus tardily, for he said, "I have nothing but the dying embers of life's fire now to give." Better far to come as a child with little knowledge and only love and then have a long life for usefulness, like Timothy who from a babe knew the sacred writings that were able to make him wise unto salvation.

If the first fruits of our own lives are given something will be offered of cost, which is essential to a true spirit of consecration. There is no sacrifice in giving that which has been given to us—the mere passing of an offering from hand to hand, but, when we contribute that which is the fruit of our own labor, either of hand or brain, then it is acceptable as a true gift. David said he would not offer unto Jehovah, his God, that which cost him nothing. Neither will we if we desire to get the blessing of true giving.

Our gifts should correspond with our blessings through life. The people of God were to keep the feast of weeks with a tribute of a free will offering of the hand which they were to give as God blessed them. The first fruits offering is thus continuous with the life. The tithe system of the Old Testament pledged this and secured it. Of all income one-tenth was immediately set aside and consecrated to God. Christians should do the same, in spirit at least, if not in the letter. We should always have a "blessing bag" near by into which we should pour tributes of gratitude for the gifts of God bestowed as our years move on. To receive year by year bounty upon bounty, store upon store, and never contribute, works a positive deterioration in character. So misers are made and selfish plutocrats, so the spirit becomes crusted and God robbed of his due.

Nor should our offerings be presented as though we were lothe to give them. God's people were to rejoice when they came with their gifts. So all our consecrations should be in cheerful gladness, in the spirit of privilege and gratitude and thanksgiving. "The Lord loveth a cheerful giver." The ancient people were to come up willingly with their offerings. So should we. That which is extorted by compulsion is never a real first fruit consecration. We are not required to give what we are not able to bestow. Only as the Lord hath prospered us. If the people of God today would, by half, come up to this standard all our missionary treasuries would be overflowing and the full kingdom would be speedily ushered in.

Germany has what are called traveling schools which go from village to village to give girls over 16 years of age practical lessons in housekeeping, cooking, the selection of food, care of poultry and cattle, the cultivation of vegetables, and butter and cheese making. The results have been so satisfactory that it is now proposed to add instruction in nursing, cooking for the sick, mending and sewing. The teachers, who are graduates of the schools of housework and have passed Government examinations, carry with them an outfit of a cooking stove and the various utensils for cooking and ironing. The classes are held in the schoolhouses, the term lasts six weeks, and the cost of tuition is put so low as practically to exclude no one.

CURRENT EVENTS AND COMMENT.

Timely Topics from Various Sources.

Many of the hotels of the country towns of England are managed by women, and it is claimed that they do it far better than men in the same positions.

Steamship lines engaged in the Italian emigrant trade are preparing to handle the heaviest business this fall that they have ever known, although practically all records were broken during the spring of this year.

Postal conditions in the interior of Turkey are still in a patriarchal stage of evolution. When a postman arrives in a village, on mulebäck, he distributes the letters in a public place, giving each his own, and then putting the undelivered ones in the hands of relatives or acquaintances of those to whom they are addressed. Yet it is said that 99 per cent reach their destination.

Miss Sorabji the famous Hindu woman lawyer, is one of six remarkable sisters. Though members of a high-caste family, they broke entirely away from confining customs, and went to England to get an advanced education. All have achieved prominence. One is a musician, another an artist, another has returned to India as a missionary. Miss Cornelia Sorabji is, however, the most distinguished. As a result of her years of effort to help the custom-immured women of her country, she has lately been appointed by the Bengal government as legal adviser to Purdah (secluded) women in the administration of their estates. But in India the law still refuses to admit her to the bar.

The American Bible Society, as is known by its friends, has made special effort to supply Scriptures for the Japanese soldiers. It has now received from the Japanese committee of the International Young Men's Christian Association, a letter stating that when their secretaries with the Japanese army in Manchuria call for supplies the most insistent call is for Scriptures and Christian literature; that the Rev. H. Loomis the Society's agent, has made them generous grants of Scripture portions, and that these portions, sent to the front in large numbers, have been received by the soldiers with eagerness. In many cases, the letter adds, these little books have produced noticeable results in the lives of the men.

Cadetships in the Japanese navy are open to every subject in the empire, as are also commissions in the army and all the civil appointments under the government. There is no system of nomination and the successful candidates are chosen entirely by competitive examination. The naval exploits during the present war have naturally given a strong impetus to the eagerness of high-spirited youths to enter a service which has won such glory for their country, and the applications for naval cadetships during the present year already far exceed in number those of any preceding entire year. In one district of the four in which they are received they already amount to over 9,700, as against 3,000 in 1903 and 5,500 in 1904.

The Japanese are serious-minded people, as their literary habits show. They take life seriously and devote their time to the reading of what would be called in America solid books. The recent report of the librarian of the imperial library at Tokio shows that there is little demand for light literature in that capital, for fiction of any sort, contrary to the experience of most of the popular libraries in England, France

and America. The Japanese mind runs to science, mathematics, medicine, language, and to what may be termed the graver forms of literature. More than 40 per cent of the works taken out of the imperial library are of this character. The Japanese are very fond of history, in the making of which they are extensively engaged at present in the Eastern war. Engineering, military and naval science receive much attention. The interest in these subjects has been greatly stimulated by the war. The Japanese are men of thought as well as of action, and well deserve the designation of "Yankees of the East." Works of the imagination do not appeal to them. They seem to be devoted to practical studies.

The contention that mankind has descended from the ape is treated as follows by the Dayton, Ohio, Christian World: There are quite a number of people who believe that we are descended from the ape, and they try to prove this from the fact that a certain species of the ape can be educated in such a way that he appears altogether human. An educated chimpanzee recently appeared before a meeting of a psychological society in Germany, and became the subject of a lecture by a learned professor, who gave the ape a good character. The chimpanzee is described as having good manners, as being of a friendly disposition, and as manifesting symptoms of what would be called in human beings a loving nature. He has no objection to the proximity of dogs, cats or snakes, but is afraid of horses. Like most apes, he delights in children, but evinces an abhorrence of dolls, of which he can make nothing, and retires vanquished from their presence. If the ape is tickled he sometimes shrieks with laughter. When punished, he acts like a child, holding his hands before his face. If discovered at anything which he is forbidden to do he assumes hypocritically an innocent demeanor, which is quite human. He is restless, and cannot sit long in one position. With an excellent memory he is yet incapable of expressing his wants either by gestures or sounds. He cannot be taught to whistle, nor does he understand human speech. All he can comprehend is the tone of voice, or the rhythm of words, and he cannot be taught to reckon. Although with the limited intellectual powers at his disposal he can comprehend numerous complicated actions, it is evident that psychologically his abilities are separated from those of human beings by a wide gulf.

The crop report for July shows an increase of 2,080,000 in corn acreage, bringing the total acreage at this date up to 94,011,000. This, with the exception of 1901, is the largest acreage on record. Under usual conditions, it means a yield of 2,500,000,000 bushels, and a value to the farmers of $1,000,000,000. With a larger acreage the condition of the growing corn in Illinois is 6 per cent better than at this date in 1904, 2 per cent better in Iowa, 20 per cent better in Kansas, 17 per cent better in Missouri. In Nebraska, Indiana and Ohio the condition is not quite so good as last year, but in the country as a whole the condition is better by 1 per cent than in 1904, and by 8 per cent than in 1903. In other words, conditions in the corn belt are favorable to as heavy a yield as in 1902, when the crop was 2,523,648,312 bushels. In 1893 our corn acreage was less by 22,000,000 acres than it is now. In ten years the annual yield increased from 1,619,496,131 bushels to 2,523,000,000 bushels. Meantime corn was more favorably received in Europe, and our exports increased to the benefit of producers in our corn belt. This corn belt of the United States is the corn belt of the world. In 1902 we produced almost as much corn as the whole world did in 1897. After the United States, the corn countries are Austria-Hungary, Mexico, Roumania, Italy, Russia and Egypt. The English have made great effort to increase the corn yield of Egypt, but the crop was 35,000,000 bushels in 1897 and 30,000,000 five years later. Russia made gains in southern Siberia up to 1901, but has lost ground since. Austria-Hungary has increased somewhat, but the yield in 1902 was no larger than in 1897. In 1902 the United States produced 2,523,000,000 bushels of corn, and all the rest of the world 659,000,000 bushels. While our area of production has grown ever larger in the last twenty-five years and the yield has doubled since 1880, other corn producing countries have made little progress.

PEACE COMMISSION.

(FROM CALIFORNIA CHRISTIAN ADVOCATE)

Baron Komura, the peace commissioner from Japan, is a graduate of Harvard University. He was the first Japanese to receive a degree from that institution. He has had diplomatic experience in St. Petersburg, Peking, and is at present Minister of Foreign Affairs for Japan. He is one of the brightest men Japan has produced. His associate is Mr. Takahira, present Minister to the United States, a diplomat of large experience. Japan will be ably represented in the Peace Commission.

On Russia's side is M. Witte and Baron Rosen, two able statesmen of the best Russian type. Witt has a reputation as a great financier. It was through his ingenuity that the Siberian railroad was built, as some however contend at a cost to the Russian Government of nearly three times what it ought to have been. He is one of the Russian leaders who were opposed to the war with Japan. Baron Rosen, who recently succeeded Count Casini as Minister to the United States, was the Minister at Tokyo when the war with Japan broke out. He was highly esteemed by the Japanese Government. He also was strongly opposed to the war. The commission has maximum conditions in itself in favor of peace. Japan will no doubt be reasonable, but at the same time will not forget how cruelly and treacherously Russia cheated her out of the fruits of the war with China. Two or three things have been clearly stated from accredited sources: Japan will certainly hold Port Arthur, the control of Korea and the Sakhelien Island. Russia can hardly contest these points. There will remain the question of Manchuria, the eastern end of the Siberian railroad, the open port of Vladivostock, the indemnity to be paid by Russia, and the conditions of permanent peace. Russia ought to get out of Manchuria and destroy all her fortifications in the Far East.

An important treaty has been signed between Germany, Great Britain, Denmark and Spain, and went into effect July 17th, obliging themselves to establish and maintain bureaus for the suppression of all schemes for the alluring of women into an evil life of shame. These bureaus will keep a careful guard at all the ports and at all the railroad stations, and by a thorough system of co-operation they will do all in their power to suppress this dreadful evil. It is understood that all the countries in both North and South America will co-operate with Europe.

A wealthy miner, who hired a special train to carry his carcass from Death Valley to Chicago, leaves his wife at home and takes his yellow dog along. Dogs like each other.

THE MAKING OF A CHRISTIAN SCHOLAR.

Part of the Inaugural Address of the Rev. Herbert Welch, D.D., of Ohio Wesleyan University, delivered June 22, 1905, at Delaware, O.

I may be permitted, on assuming this office to consider with you as briefly as may be some aspects of education as it is related to the college, and especially the place of such an institution as this in the educational scheme. What, then, is education? What else but the enlargement and perfection of the individual through contact with and knowledge of and action upon the universe in which he lives? Christian education is in its very nature of the highest type, because from Christianity come our highest notions of personality—the loftiest conception of the constitution and the capacity of man—and because in Christianity are imbedded the highest ideals of life. Christian education never forgets that the student is preeminently a moral and spiritual being, and that the great realities of the universe, by contact with which he is to be educated, include not only nature and men, but God. While striving, therefore, for the best in all lower forms of training, Christian education lays the Chief emphasis where Jesus Christ laid it, on character and service, on the culture of conscience and heart and will, as well as of brawn and of brain. Mr. Huxley was right in insisting that any scheme of education which was not to prove a delusion and a snare should include religion as well as morality. Morality itself cannot be most effectively inculcated apart from the Master of morality, whole life is the supreme example of conduct, whose teaching embodies the highest ideals of character, and who, living within the believer, imparts that spiritual impulse without which he can do nothing worthy or large or permanent.

The only excuse for the maintenance of a denominational college is the belief that some things can be done in the freedom of its atmosphere from which other institutions are debarred—that religious independency or neutrality may exclude the effort at completeness which the Christian ideal demands. The college, on its intellectual side, is to teach the art of observation and the ability to think, to cultivate the love of learning, to lay a broad foundation of knowledge, to give glimpses at least of untrodden fields, and, above all, to train for living. In addition, his education is to prepare the student to be a man as well as to do a man's work. The college seeks not so much to impart the instruction which shall fit for some special form of labor, but the culture which shall fit for the largest, truest and most serviceable life. And if the school is to be a true training-place for life, it must still insist on duty rather than pleasure as the ruling motive; it must teach the value of routine, the imperial worth of habit. The students are to be taught by precept and example that it is immensely more important to be honest, honorable, generous, pure, courageous, courteous, unselfish, than to be brilliant, or profound, or successful.

The "true university of these days" is not, as Carlyle has asserted, "a collection of books." No books can take the place of the living instructor. Home study is not a substitute for a college course. Books are of value only as they are a channel through which personality can operate. They educate only as they bring living contact with great facts, great minds, great hearts. Education is always through personality. The genuinely Christian college is not a place of intellectual bondage; on the contrary, if it is true that spiritual awakening is often followed by renewed mental vigor; if religion is the life in the soul of man of a God who is truth and beauty as well as goodness, then the Christian scholar should be the truest, the sanest, the profoundest of all scholars. He should be best balanced, largest in his outlook, least liable to rashness and credulity on the one side, or to slavery to mere tradition on the other, ready to hear any word which God has spoken through nature or through man, ready to follow anywhere if truth but lead him. In the name of Christ should be taught the purest science, the most glorious art, the noblest literature, as well as the finest life. The Christian scholar may claim that all things are his, since he is Christ's, and may be the freest, most enthusiastic, and most untroubled of all scholars. He believes, with Milton, that "though all the winds of doctrine were let loose to play upon the earth, so Truth is in the field, we do ingloriously to misdoubt her strength. Let her and Falsehood grapple; who ever knew Truth put to the worse in a free and open encounter?" All truth is God's truth. The man who brings any truth need never fear another. Nor need it fear error, since this is God's world. Mistakes will be made, but the earnest, wise and reverent scholar needs no muzzling.

In the last place, let the ideal of education which has been indicated be applied to the relation between the college and the outside world. The process of education has more than an individual significance. To perfect the individual is to serve the race. Education has a social and civic value in making the foundations of society more firm, and in furnishing inspiration and leadership for the mass, as well as in preparing the individual himself for the high privileges of the citizen. Without it citizenship will not come to its best. An uninstructed people, however virtuous, will never be a permanently free and prosperous people. Wisdom, breadth, brotherhood, balance, benevolence, beneficence—all these social virtues are the children of light. Above all, in a republic of self-governing citizens, the welfare of the republic demands the training of those citizens. This is more, or less, than philanthropy; it is mere enlightened selfishness.

The college is a training place for the outside world, especially in virtue of the fact that it is a community with its own peculiar interests and its own common life. It takes the youth from the narrower circles of home and church, and teaches him in an ampler way to live with others, and to live for interests which are not personal to himself. The enterprises which summon him to college loyalty, the sacrifice of personal preferences to serve the common weal—these things are schooling him for that unselfish devotion to his city, his State, his nation, and all mankind which will make him worthy to be called a citizen and a patriot.

In order to serve the State well the college is to stand for idealism. Mr. Bryce, reviewing American life after twenty-five years of experience, has said of us, "Business is king." There is a peril in the invasion of college activities by the commercial spirit. Culture is no more for sale than happiness. The college must stand for the power and worth of the personal as against the things of lust or of lucre.

The college is to stand for democracy. In its student life and in its government men are to count for what they are, rather than what they have, or even what they give. It is undoubtedly true that nowhere else in the world is the matter of private provision for higher education taken so seriously as in the United States. Professor Munsterberg has said that "the desire for the best possible school system is for the Americans actually more than a social duty—it has become a passion."

The college is also to stand for self-restraint and soberness.

The college is to stand for service. Its favored sons and daughters are to remember "noblesse oblige." What the college imparts, they hold as stewards for their kind. They are in every station to exemplify the words of Victor Hugo: "The people are silence. I shall be the advocate of this silence. I will speak for the dumb. I will speak of the small to the great, and of the feeble to the strong. * * * I will be the Word of the people." In the phrase of the princeliest of servants, the college must say to the world, "I am among you as he that serveth."

The problems which lie before our people demand for their solution breadth of vision, self-control, honorable intention, and a will steadfastly in channels of unselfish living. If the problems of pauperism, crime, vice, lawlessness, intemperance, class hatred, political corruption, the complex problems centered in the administrations of our huge and growing cities—if those and a thousand more are to be wisely solved, the men and women who go out from such college halls as these are to have a large share in their solution. If we are to have a political service, at home and abroad which shall be a credit and a profit to the nation; if our government is to be more truly and consistently a government by the people and for the people (a people virtuous and wise enough to be intrusted with power of government); if capital and labor are to become true yokefellows instead of antagonists; if we are to boast of a political independence which, while it acts through parties, never surrenders conscience to parties; if legislation is to be kept pure and just, so that the rights of property shall be protected, but the abuse of property power, whether by individuals or corporations, shall be prevented and the interests of those who are poor and ignorant, or young or old, or weak or misguided, shall be jealously guarded by the strong and capable—if, in a word, these United States are to possess a national spirit which rises su-

perior to mere environment, which, amid changing conditions, manufacturing and agricultural, city and rural, masters and is not slavishly governed by them—then, in the future as in the past, there will be found in the forefront of every movement for national betterment the men and women who to natural ability have added the training of the college and the character of the Christian, who have climbed high enough to have broad views of these and kindred problems, and who are humble enough to serve.

Sunday-School Lesson

PLEASANT FIELDS OF HOLY WRIT.

Save for my daily range
Among the pleasant fields of Holy Writ,
I might despair. —Tennyson.

Third Quarter. Lesson VI

II Chronicles, xxxiv: 1-13.

August 6, 1905.

Josiah's Good Reign.

The pendulum of national life in Judah swung often to heathenism and staid there inveterately. Some powerful personality must needs rise to neutralize the magnetism before the chosen people could return to even the semblance of the pure faith. Idolatry was dominant in Church and State. As the northern kingdom was practically blotted out, and the places of the exiles taken by pagan foreigners, the whole of Palestine was to all intents submerged by the polluting streams from heathen fountains. It was the hand of a young man that was to loosen the pendulum of national life from the magnet of heathenism. Josiah donned the purple at eight years, and straightway gave himself to God. History is silent about the influences which immedately surrounded him. There were few advantages in the boy's environment. There was no Bible, for the Book of the Law was lost. There was no regular public worship of Jehovah. It had been two hundred years since any repair had been put upon the temple. It was practically in ruins and the ritual suspended.

Yet in the darkness of the hour the rare and radiant flame of the pure theistic faith shone out. The young king was not simply negatively good; he was positively aggressive against evil. When he had reigned twelve years he began to purge Judah. Down came the high places, with their altars. The images, both carved and molten, were pulverized and strewn upon the graves of those who had worshiped them in sign of the degradation of that worship.

Six years later, as a natural consummation, he undertook the great task of repairing of the temple—the money and material having been collected in the intervals, and all the plans matured. He showed great and practical wisdom in associating the public officials with himself. All should see and know that this was a national undertaking and not a private enterprise of the king. The narrative indicates an orderly method of procedure, and the overseers are honored by having their names entered in the sacred record. "And the men did the work faithfully."

Josiah shares the laurel with Hezekiah. These two kings of Judah, among all of them, were in all respects worthy successors of David, their father.

Key and Analysis.

1. Attraction of heathenism to Israel. Dominant in this epoch.
2. Achievement of a young man. Youthful king, Josiah, counteracts the influence of heathenism. His personality and life story.
3. Destructive effort—altars, images, groves, etc.
4. Constructive effort—repair of the temple.

The Teachers' Lantern.

A long catalogue is that which records the achievements of young men and women. A few examples only are here given: Mozart filled all the world with heavenly melody before he was thirty-five, and Raphael gave us all his glowing canvases before he reached that age. Luther was thirty-four when he nailed his theses on the church door. William Cullen Bryant wrote "Thanatopsis" when he was nineteen. Garfield was a college professor at twenty-six. Edison became the wizard before thirty-five. Summerfield preached all his sermons before he was twenty-seven. Wm. Nichols Crouch composed his serenade, "Kathleen Mavourneen," at nineteen. The author of "Die Wacht am Rhein" was twenty-one when he wrote it.

Every boy and girl is an heir-apparent to a kingdom. It is not a realm of gold lace and empty functions, but a kingdom of character and service. Clear vision of this—careful preparation for it—courageous entrance upon it is the only genuine royalty.

There is a subtle meaning in the original Hebrew word translated "destroyed"—the houses which the kings of Judah destroyed"—literally "destroyed by neglect." They did not need to raise their hands against the sacred building. All that was necessary was to leave it alone. To cease repairs. It costs as much as would build a small cathedral every year to keep St. Peter's in Rome in repair. And other things besides buildings can be "destroyed by neglect."

THE ELEVATOR BOY.

There was a lean, freckled-faced boy who a year or two ran the elevator up and down in an old, shackly office building in Philadelphia. I often went up in it, but certainly I never suspected "Billy" of any noble quality which raised him above other boys, high as was Saul among his brethren.

But one day the old house began to shudder and groan to its foundations, and then one outer wall after another fell amid shouts of dismay from the crowds in the streets. And Billy, as these walls came crashing down, ran his old lift up to the topmost story and back again, crowded with terrified men and women. He did this nine times. Only one side of the building was now standing. The shaft of the elevator was left bare, and swayed to and fro. The police tried to drag the boy out of it, and the mass of spectators yelled with horror as he pulled the chain and began to rise again above their heads.

"There's two women up there yet," said Billy stolidly, and he went on up to the top, facing a horrible death each minute, and knowing that he faced it. Presently through the cloud of dust the lift was seen coming jerkily down with three figures on it. As it touched the ground the whole building fell with a crash. The women and the boy came out on the street unhurt, and a roar of triumph rose from the mob. Scores had been saved by the fidelity of the heroic elevator boy.

But it was 6 o'clock, and Billy slipped quietly away in the dusk and went home to his supper; for your real hero does not care to remain for the shouts and clapping of hands.—Rebecca Harding Davis, in The Interior.

AT A FIRE.

There was once a man who lived with his family, including a bed-ridden mother-in-law, in a two-story dwelling. In an evil day this house took fire. The unfortunate tenant did his best to save his property, throwing many articles of furniture form the windows of the second story. While looking about for something else worth saving, he came upon his mother-in-law lying in the corner. He seized her in his arms and dropped her also into the street. Then rolling her bed together he carried it down the stairs. As he came out of the door one of the neighbors asked him what he was carrying so tenderly. "My mother-in-law's bed," he replied. "And where is the old lady?" inquired several in chorus: "Oh!" said the bewildered son-in-law, "I threw her out of the window to save her life."—From "Tales Told in Palestine."

THE HEART OF EVENTS.

Charles Wesley Casson.

Peace reigns in the depths of the ocean,
Though the billows tempestuous ride;
And under all human emotion
God's verities calmly abide.

The truth is unchanged by our thinking,
However our doubtings assail;
Though truth as it seems may be sinking,
The truth as it is cannot fail.

Divine purpose runs through all action
Though chaos exist to our sense;
And under all falsehood and faction
God rules in the heart of events!

—The Christian Guardian.

There are 48 Methodist churches in the Philippine Islands and 11,000 regular attendants.

FEAR AND TRUST.

By S. R. Calthrop.

When last beneath the midnight stars
I trod,
An awe fell upon me from those
depths afar,
Great seas of silence 'round each sep-
arate star,—
Fathomless distances, filled full of God!
Heaven beyond heaven without bound
or bar,
And thus my lips: "Thy love I dare not
claim,
Infinite Heart, whose pulses, like a
sea,
Strike shore of sun and star, yet on-
ward flame,
Unspent, unbroken, everlastingly!"
So spake I, by Infinitude oppressed.
Yet ever, wrapt in p ace for thought
to deep,
Like some small sea-bird on the waves
asleep,
My steadfast heart all unaware did
rest,
O Father! on the ocean of Thy breast.
—From The Outlook.

EVIL SPEAKING.

Rash judgment engenders uneasiness, contempt of our neighbor, pride, self-complacency, and many other most pernicious effects, among which detraction, the bane of conversation, holds the first place. Detraction is a kind of murder; for we have three lives—namely, the spiritual, which consists in the grace of God; the corporal, which depends on the soul; and the civil, which consists in our good name. Sin deprives us of the first; death takes away the second, and detraction robs us of the third. But the detractor by one blow of his tongue commits three murders: He kills not only his own soul and the soul of him that hears him, but also, by a spiritual murder, takes away the civil life of the person detracted. For, as St. Bernard says, both he that detracts and he that hearkens to the detractor have the devil about them,—the one in his tongue and the other in his ear. As the serpent's tongue is forked and has two points, so is that of the detractor, who at one stroke stings and poisons the ear of the hearer and the reputation of him against whom he is speaking.

One act alone is not sufficient to constitute a vice. To acquire the name of a vice or a virtue the action must be habitual; one must have made some progress in it. It is then an injustice to say that such a man is passionate, or a thief, because we have seen him once in a passion or guilty of stealing. Also, since the goodness of God is so immense that one moment suffices to obtain and receive his grace, what assurance can we have that he who was yesterday a sinner is not a saint today? We can then never say a man is wicked without exposing ourselves to the danger of lying. All that we can say, if we must speak, is that he did such bad actions, or lived ill at such a time, that he does ill at present; but we must never draw consequences from yesterday to this day, nor from this day to yesterday, much less to tomorrow.

Some, to avoid the sin of detraction, commend and speak well of vice. We must avoid this extreme. We must openly blame that which is blamable; for, in doing this, we glorify God, provided we observe the following conditions. To speak commendably against the vices of another it is necessary that we should have in view the profit either of the person spoken of or of those to whom we speak. It is, moreover, requisite that it should be my duty to speak on this occasion, as when I am one of the chief of the company; for if I should keep silence I would seem to approve of the vice; but if I be one of the least I must not take upon me to pass my censure. But, above all, it is necessary that I should be so cautious in my remarks as not to say a single word too much. My tongue, whilst I am speaking of my neighbor, shall be in my mouth like a knife in the hand of a surgeon, who would cut between the sinews and the tendons. The blow I shall give shall be neither more nor less than the truth. In fine, it must be our principal care in blaming any vice to spare as much as possible the person in whom it is found.

When you hear anyone spoken ill of, make the accusation doubtful if you can do it justly; if you cannot, excuse the intention of the party accused; if that cannot be done, express a compassion for him and change the topic of conversation, remembering yourself, and putting the company in mind, that they who do not fall owe their happiness to God alone; recall the detractor to himself with meekness, and declare some good action of the party offended, if you know any.—St. Francis de Sales.

THE BATTLE OF LIFE.

Not in his circumstances, not in his habits, not in his hereditary station, but in himself, in a heart ready to give itself up to the worse instead of to the better powers of the world, in a soul that loves baseness, frivolity and falseness, there lies the real enemy. Oh, the great strength which comes when that discovery is made! And, feeling that now at last the real battle has begun, the man solemnly, solidly settles himself down to the conquest of himself. The army which has carried by storm one fortification after another and found that it has only gained possession of an outpost, more or less insignificant, now sits down before the central citadel and the real siege begins. Then comes the true calling up of all the powers. Then comes humility, and by humility self-understanding, and in self-understanding strength. Then comes that earnest cry for God's help which always brings its answer. Then comes the giving of the soul's own weakness into the abundant strength of Christ. Then comes the great reality of prayer. All of these, when the man has at last got to the center of his sin, and is at last fighting with himself for his own soul.

My friends, do you know the meaning of all that? Are you fighting that battle for self-conquest? If you are, you know with what a true exhilaration that which seems such a cruel and unnatural necessity of life may occupy and inspire the soul. Almost with a shout the man exclaims, "I will subdue myself for goodness and for God!" And though no shout is heard, though men beside him do not hear a sound, though the battlefield is in some inmost secret chamber of his most secluded life, though the fairest flowers of his own self-content are being torn to pieces by the wrestler's feet, yet still there is—do not you know it, many of you?—a deep, strong, solemn joy as the night draws nearer to the day, and the self with which we fight grows weaker, and the self for which we fight grows freer—a joy deep and strong and solemn with which no other pleasure in human living can compare.

And also there grows up a great charity and hope for every other man who is fighting the good fight with his sins—a charity and hope which is alone reward enough for all our pain!

May God led all of us speedily in, through all the outer struggles, to this inmost fight of all! May we begin it now and never end it till our sin is dead! May the Captain of our salvation be our leader and our strength! May we be full of courage, because the battle which we fight is not our own alone, but God's, and at the last may we be conquerors in him!—Phillips Brooks.

"Some people have a lot of temper and call it conscience, and a lot of prejudices and call them principles."

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DECISION.

The great thing which a man needs in a crisis of temptation is to declare for the right quickly. Leave no time for temptation to accumulate. It often requires a great deal of character to do that; not only a religious principle, but a strong character back of that.—Austin Phelps.

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